## Minting Money

Bright Pleces of Money.



HE Director of the Mint, George E. Roberts, is probably about the best equipped man in the country for the purpose. He has three big money manufaturing plants in operation -at Philadelphia, at San Francisco, and at New Orleans, turning six

hundred tons of silver into subsidiary coin. The Southern mint is working at its full capacity now on silver dollars alone.

From the ingot to the coin is a rapid journey at one of the mints. It begins in the "weighing room," where stands the pair of balances that receives all the metal brought in. The scales in the Philadelphia mint are said to be the largest and finest in the world. They have a capacity of 685 pounds, but exhibit instantly the variation of



nundredth of an ounce. The sys n of weighing and recording begun

coin to the cashier.

After leaving the weighing room
the silver or gold, as the case may be, sent to the melting room, where it dumped into the huge plumbago ncibles. After melting, the coin maerial is cast into bars, and when cold tragmen to cut from each, which is ent to the assay office. The assayer ertains the proportion of pure etal in the bar and amount of alloy eeded to bring it to the required standard. The bars are again melted, the alloy doled in, and the metal then cools in bars about a foot in length. half an inch in thickness and regulated in width according to the size of

oin to be manufactured. melting room for gold and in ther departments of the mints e are overlaid with hexagon or plates, through which fall particles of gold that adshoes of the operators gs of the floors are even ated for the gold and irector Roberts is austatement that more us saved annually. next receives the ed between nowers at the rate of

The bars come out ribbons the proper thickness for rips from which to cut the "plan-These last named are coins the plain before they receive the tamp or are milled. Before the planchets are cut, however, the ribbons pass through several presses to bring hem to the proper hardness and to cause them to pass muster in the way or width and thickness to the breadth of a hair.

After the planchets are cut the etal begins to look like coin. The round pieces drop from this marveldus machine at the rate of 250 a minute, though when pressed a speed of 280 can be attained. The perforated strips go back to the crucible, while the planchets go to the coining-room. Here they are carefully sorted by girls who are wonderfully expert in detecting those that are under or over weight. The perfect planchets then go to the adjusting room, where they are further scrutinized. Then they visit the milling machine. The planchet leaves this operation with its edges turned up to protect the device which is stamped on later. Many persons call the fluting or "reeding" on the coins the "milled edge."
This is an error.

Before the final stroke is given the coin that will make it an obligation of



CUTTING OUT THE COINS.

the United States Government it goes to the cleaning-room, for, after it has passed through so many processes it is black, greasy and anything but silvery or golden. They are heated to a they can, and, by comparing notes afdull red and dipped into boiling acid, terward, concert a tol

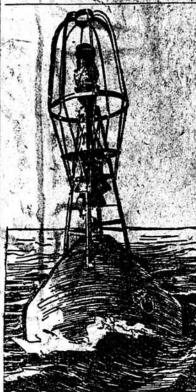
trace of grime or grease. The plan DR TALMAGES SERMON chets are dried after their acid bath in revolving cylinders filled with sawdust. They come out bright and shining, and are finally hustled into the colning-room, whence they become full-fledged pieces of money.

FOR FOG AND NIGHT SIGNALS.

Gas and Bell Buoy, Which Burns Three Months and is Seen Six Miles. Remarkably effective as an aid to navigation is a gas buoy which at the same time is a bell buoy. It is likely to play an important part in the protection of the shipping of this port. as well as being a most important factor in increasing and developing the commerce of New York. This is so because through the proper use of these buoys this harbor could be made navigable at any hour, at low tide as well as when the tide is full, while fogs and thick and stormy weather would no longer be a bar to the free and expeditious entry of ships of all

The height of the buoy over all is eighteen feet. From the water line to the focal plane it measures ten feet six inches, and the diameter of the body of the buoy is seven feet; the

furnish a fixed or flashing light, that can be seen a distance of between six and sight miles, but operate in combination, and most successfully, a bell, thus affording a double protection to mariners. These buoys will burn continuously day and night from three here is carried out with every transfer months to one year, with one charge, of the metal until it is delivered as of gas, and may be regised for about



NEW GAS, AND BELL BUOY. fifty cents a day, including the cost of gas. Buoys of this type without the bell attachment are used very largely by all the civilized nations of the world, and are officially recommended. England has 236 in service, France 223, the United States 134, Germany 98. Holland 60, Denmark 21, Egypt 112. Canada 46 and Italy 15 .- New York Herald.

Wells That Blow Air. Here and there on a portion of Sauk prairie, in Wisconsin, there is a curious phenomenon known as the "blowing wells." The wells are continually forcing great volumes of air upward or, like some huge monster, are dragging into the interior of the earth no small amount of the zephyrs as they come and go. The operators who have excavated great holes into the sand and gravel, as well as the busbandmen upon whose farms the wells are found, seem to be mystified as to the causes which surround this unusual freak of nature. The blowing wells are so peculiar that sources of water supply with such unusual characteristics are not believed to exist elsewhere on the continent. The matter has created considerable discussion in the neighborhood of the wells.-Chicago Record,

England Venerates the Oak. It is only too true to say that our State forests have been neglected and misms naged in the near past. Alice Holt and the New Forest are instances in point. Then there is Windsor Forest, which has also suffered in the same way. In many places oaks were being grown where there was no prospect of their ever becoming good trees. The soil was unsuited to these trees, though capable of growing excellent Scotch pines. There are plenty of woods in the south of England, the property of private individuals, where the ground is oaksies, yet the owners make no attempt to plant any other sort of tree. A tree which is now very common throughout Surrey and other counties is the locust tree, or acacla .-London Express.

The Kaiser's Speechmaking. A journalist who has often been called upon to make a stenographic report of a speech by Emperor Willlam declares that the Kaiser speaks slowly at first, but gradually gets faster and faster, until it is impossible to follow him verbatim. The reporters, he says, generally writ- down what terward, concoct a tolerably accurate

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: The Faith of Rahab-There is Mercy For All Sinners - Cheer For All Who Are Engaged in Life's Buttles-Meaning of the Sun's Standing Still. (Copyright 1900.1

WASHINGTON, D. C .- In this discourse Dr. Talmage follows Joshua on his tri-umphal march and speaks encouraging words to all who are engaged in the bat-

tles of this life; text, Joshua i, 5, "There shall not any man be able to stand before thee all the days of thy life."

Moses was dead. A beautiful tradition says the Lord kissed him and in that act drew forth the soul of the dying lawgiver. He had been buried; only one person at the funeral—the same One who kissed him. But God never takes a man away from any place of usefulness until He has some one ready to replace him. The Lord does ally fitted for the vacated position. He makes a man for that place. Moses has passed off the stage, and Joshua, the hero, puts his foot on the platform of history so solidly that all the ages echo with the tread. He was a magnificent fighter, but he always fought on the right side, and he never fought unless God told him to fight. six inches, and the diameter of the body of the buoy is seven feet, the body of the buoy is seven feet, the body of the buoy forms the receiver for the compressed gas and is of sufficient size to give buoyancy for flotation and of adequate strength to safely hold a pressure of 150 to 180 pounds per square inch.

On top of the body is a wrought iron tower about six feet high, surmounting which is a lantern. Surrounding the lantern is a cage for protecting it, and the tower is provided with a pla form on which to stand to light or adjust the flame.

Just below the platform is suspended a bell weighing 185 pounds. This bell is sounded automatically every twenty or thirty seconds, or infleed at regular intervals of finy duration, all of which may be needetermined. The flow of the gas from the receiver to the lartern furnishes the means of operating the bell. Thus a reliable sofnling of the bell warning is secured without any dependence upon the action of the waters, as is the case with the old-fashioned bell buoys.

The advantages of these buoys can be easily understood for they not only furnish a fixed or flashing light, that can be seen a distance of between six or the provise for the same and they sare going to fly, or perhaps they are for fly and they are going to fly, or perhaps they are fly fly and they are going to fly, or perhaps they are fly fly and they are going to fly, or perhaps they are fly fly and they are going to fly, or perhaps th He got his military equipment from God, who gave him the promise at the start,

Torward, march!" and they start for the bank of the Jordan. One mile ahead go two priests carrying a glittering box four feet long and two feet wide. It is the ark of the covenant. And they come down, and no sconer do they just touch the rim of the water with their feet than, by an Almighty fiat, Jordan parts. The army of Joshua marches right on without getting their feet wet over the bottom of the river, a path of chalk and broken shells and pebbles, until they get to the other bank. Then they lay hold of the oleanders and tamasisks and willows and pull themselves up a bank thirty or forty feet high, and, having gained the other bank, they clap their shields and their cymbal and sing the praises of the God of Joseph and the praise of the God of Joseph and the praise of the God of Joseph and the praise of the God of Joseph and the praises of the God of Joseph and the praise of the God of Joseph an

ted the waters day, and and the nd kept them a man start of

But this is no place for the host to stop. Joshua gives the command, "Forward, . arch!" In the distance there is ward, . arch! In the distance there is a long grove of trees, and at the end of the grove is a city. It is a city with arbors, a city with walls seeming to reach to the heavens, to buttress the very sky. It is the great metropolis that commands the mountain pass. It is Jericho. That city was afterward captured by Pompey and once by Herod the Great and once again by the Mahammedans, but this campaign the Lord plans. There shall be no swords, no shields, no battering ram; there shall be only one weapon of war, and that a ram's horn. The both of the slain ram was sometimes taken, and boles were punchured in 16, and then the musician would put the instrument to his lips, and he would run his ingers over this rude musical instrument and make a great deal of sweet, barnour, for the people. That was the only kind for weapon. Seven pmests were to take these rude, rustic musical instruments, and they were to go around the city every day for six days—once a day for six days—and then on the seventh day they were to go around blowa long grove of trees, and at the end of the go around the city every day is.

go around the city every day is.

go around the city days—and then on the
seventh day shew were to go around blowing these rude musical instruments seven
times, and then at the close of the seventh
blowing of the ram's horn on the seventh
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was to be a shout, at which the great day the percuration of the whole scene was to be a shout, at which those great walls should tumble from the petone to base. The seven priests with the rude musical instruments pass all around the city wills on the first day and store a failure. Not so much as a piece of platter broke loose from the wall, not so much as a loosened rock, not so much as a piece of mortar lost from its place. There say the unbelieving Israelites, "did I at the loop of you so? Why, those ministers and loss those musical instruments and expecting in that cal instruments and expecting in that way to destroy it. Joshua has been spoiled. He thinks because he has overthrown and conquered the spring freshet he can overthrow the stone wall. Why, it is not philosophic. Do you not see there is no relation between the blowing of these musical instruments and the knocking down of the wall? It is not philesophic. And I suppose there were many wiseacres who stood with their brows knitted and with the foreinger of the right hand to the foreinger of the left hand, arguing it all out and showing that it was not pos-sible that such a cause could produce such an effect. And I suppose that night in the encampment there was plenty of carica-ture, and if Joshua had been nominated for any high military position he would not have received many votes. Joshua's stock was down. The second day the priests blowing the musical instruments go around the city, and again a failure. The third day, and a failure; the fourth day, and a failure; fifth day, and a failure; sixth day, and a failure. The seventh day comes, the climacteric day. Joshua up early in the morning and examines he troops, walks all about and looks at the troops, w the city wall. The priests start to make the circuit of the city. They go all round once, all around twice, three times, four times, five times, six times, seven times, and a failure. There is only one more thing to do, and that is to utter a great I see the Israelitish army straight ening themselves up, filling their lungs for a vociferation such as never was heard before and never heard after. Joshua feels that the hour has come, and he cries out

from under! She falls! Crash go the walls and temples, the towers, the pal-aces, the air blackened with dust. The huzza of the victorious Israelites and the groan of the conquered Canaanites commingle, and Joshua, standing there in the delays of the walls, hear voice saying, "There shall not be able to stand before the

to his host, "Shout, for the Lord hath given you the city!" All together the troops shout: "Down, Jericho! Down, Jericho!"

and the long line of solid masonry begins to quiver and to move and to rock. Stand

Daly one house spared. Who lives there! Some great king? No. Some woman dis-inguished for great, kindly deeds? No. She had been conspicuous for her cuimes,

It is the house of Rahab. Why was her house spared? Because she had been a great sinner? No, but because she repented, demonstrating, to all the ages that there is mercy for the chief of sinners. The red cord of divine injunction reach ing from her window to the ground, so that when the people saw the red tord they knew it was the divine indication that they should not disturb the premises, making us think of the divine cord of a Saviour's deliverance, the red cord of a Saviour's kindness, the red cord of a Saviour's mercy, the red cord of our rescue. Mercy for the chief of sinners. Put your trust in that God, and no dam-age shall befall you.

When our world shall be more terribly surrounded than was Jericho, even by the trumpets of the judgment day, and the hills and the mountains, the metal bones and ribs of nature, shall break, they who have had Rahab's faith shall have Rahab's

When wrapped in fire the realms of ether And heaven's last thunder shakes the earth below,
Thou, undismayed, shalt o'er the ruins And light thy torch at nature's functal

But Joshua's troops may not halt here. The command is "Royward, march!" There is the city of Al. It must be taken. A is the city of Al. It must be taken. A scouting party comes back and says: "Joshus, we can do that without you. It is going to be a very easy job. You must stay here while we go and capture it." They march with a small regiment in front of that city. The men of Al look at them and give one yell, and the Israelites run like reindeet.

"Joshua, we can do that without you It is going to be a very easy jeb; You mint stay here while we go and capture it." They march with a small regiment in front of that city. The men of Al look at them and give one yell, and the Israelites run like reindee!

But this is no place for the host of Joshua to the troops, There is the city of Gibeon. It has put itself under the prosection of Joshua. They send word: "There are five ings after us. They are going to destroy us. Send troops quick. One the morning of the third day he is before the enemy. There are two long lines of battle. The battle opens with great slaughter, but the Cananites soon discover something. They say. That is Joshua. That is the man who congreat slaughter, but the Cananites soon discover something. They say. That is Joshua. That is the man who congred the spring fresher and insolved down the stone wall of Jencho estimated the first is under no of the stone wall of Jencho estroyed the city of Al. There are fighting." They sound a read of the spring fresher and insolved discover something. They say of the stone wall of Jencho estroyed the city of Al. There are fighting." They sound a read and his host spring upon panther, pursuing them are while the estapults of the volley of hailstones into tall the artillety of the hes

all the artillery of the hea lets of iron, pound the Ca the ledges of Rethnory Joshua, "this is surely do you not see the a Those Amorites are si ter all, and then they other time and tothe

int crescent of the moon, oves the worlds he oves the worlds he cries, you still upon Gibeon, and the valley of Ajalon." They are it was by retraction to or by the stopping of the system I do not know and leave it to the Christian hie infidel scientists to set in while I tell you I have thing. "What!" say you tanding still?" Yes. The performed nowadays. To not live out half them sun sets at noon. But let in battle for God and the inst sin, and the day of his

ruth and against sin. a sefulness is prolonged and prolonged and

But Joshua was not quite There was time for five funerals before the sun of that prolonged day set. Who will preach their funeral sermon? Massillon preached the funeral sermon over Louis NVI. Who will preach the funeral sermon of those five dead kings—king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Eglon? Let it be by Joshua. What is his text? What shall be the epitaph put on the dor the tomb? "There shall not any man

of the tomb? "There shall not any man be able to stand before thee all the days of thy life,"

Before you fasten up the door I want five more kings beheaded and thrust in-King Alcohol. King Fraud, King Lust, King Superstitition, King Infidelity. Let them be beheaded and hurl them in. Then featen up the door forever.

them be beheaded and hurl them in. Then fasten up the door forever.

What shall the inscription and what shall the epitaph be? For all Christian philanthrepists of all to come and look at it. What shall the inscription be? "There shall not any man be able to stand before these all the days of thy life."

But it is time for Joshua to go home. He is 110 years old. Washington went down the Potomac and at Mount Vernon closed his days. Wellington died peacefully at Apsley House. Now, where shall Joshua rest? Why, he is to have his Joshua rest? Why, he is to have his greatest battle now. After 110 years he has to meet a king who has more subjects than all the present population of the earth, his throne a pyramid of skulls, his parterre the graveyards and the ceme-teries of the world, his chariot the world's hearse, the king of terrors. But if this is Joshua's greatest battle it is going to be Joshua's greatest victory. He gathers his riends around him and gives his valefriends around him and gives his valedictory, and it is full of reminiscence. Young men tell what they are going to do; old men tell what they have done. And as you have heard a grandfather or greatgrandfather seated by the evening fire tell of Monmouth or Yorktown and then lift the crutch or staff as though it were lift the crutch or staff as though it were a musket to fight and show how the old battles were won, so Joshua gathers; his friends around his dying couch, and he tells them the story of what he has been through, and as he lies there, his white locks snowing down on his wrinkled forehead, I ask if God has kept His promise all the way through. As he lies there he tells the story one, two or three times— you have heard old people tell a story two or three times over-and he answers "I go the way of all the earth, and not one word of the promise has failed, not one word thereof has failed; all has come to pass, not one word thereof has failed." And then he turns to his family, as a dy-And then he turns to his family, as a dying parent will, and says: "Choose now whom you will serve, the God of Israel or the God of the Amorites. As for me and my house, we will serve the Lord." A dying parent cannot be reckless or thoughtless of his children Consent to cont with them forward at the door of part with them forever at the door of the toinb we cannot. By the cradle in which their infancy was rocked, by the blood of the covenant, by the Gol of Joshua it shall not be. We will not part, we cannot part. Jehovah-Jireh, we take Thee at Thy promise. "I will be a God to thee and thy seed after thee."

him out, stretch out valked dry shod the part those lips which hat which the walls he arm that lift doomed city o

sacred body is over 110 years

out.

Dead, the old chieftain must be out. Handle him very gently

SCHOOL GOD'S MESSAGE TO MAN. THE GREAT DE SABBATH

NTERNATIONAL LESSON COMMENTS FOR DECEMBER 9.

Subject: Bartimeus Healed, Mark x., 46-52-Golden Text: Mark z., 51-Memory Verses, 50-52 - Commentary on the Day's Lesson. 46. "They came." Jesus and His disci-

ples were making their last journey to Jerusalem. They have crossed the River Jerusalem. They have crossed the River Jordan westward since our last lesson. "Jericho." City of the moon, or place of fragrance. This was the largest city in the Jordan Valley. It was about sixteen miles, northeast of Jerusalem. "As He went out." Luke says it was when they were entering the town that the healing took place. It is difficult to account for this difference. "A great number of peo-ple." In addition to the crowds that frequently followed Jesus were many people on their way to attend the Passover at Jerusalem. "Blind Bartimeus." Matthew says there were two. If there were two there was one, and Mark mentions Bartimeus by name, probably because he was well known. Blindness is very common in Palestine. The causes are the sudden hanges in temperature and light, the intense brightness of the sun, and the fine dust in the air of those sandy countries. 47. "That it was Jesus." He had evidently heard of the fame of Jesus, and how He could heal the blief. "Began to cry out." It is the chance of a lifetime, there is no time to lose, in a moment He will have passed. "Opportunities lost are always to be regretted, but can never be recalled."

PRECNAME THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

The Tears of Jesus-God in All His World -Crosses of the Chalstian Life-Resolutions for the Dawning Century-A Prayer for Help-A Decision of Christ. The Tears of Jesus.

'A man of sorrows and aquainted with

Tell me the tale of thy distress, Nor need thy plaint be brief, For well I know the sacredness And selfishness of grief.

I dwelt in Heaven ere time begun-

What home so dear could be? But underneath the Syrian sun No home awaited me. I measured grief by sharing it With-trouble-laden men.

I fathomed woe by bearing it, And bear it now as then. Turn not away to hide the tear

That in thine eye doth shine, But bring thy bitter anguish here And sweeten it with mine. With sympathy my eyes are wet,

Though comfort grief disdain, And heavenly joys I still forget Beholding earthly pain.

Think not of me as far away Abiding in the sky.
For now, as erst with feet of clay,
A wayfarer am I:

Today am weary, faint and le And not of regal mirt

Unbar thy door! Co

SOME STARTLING FAC THE VICE OF INTEMP

Solomon's : Advice - The Signific awers to s Query to Business About Moderate Drinkers Mere Have No Patience With Tipplers.
"Look not upon the wine" when to what a wise man wisely said.

In language clear, distinct, and Advising all men to abstain.

For it had smitten with its sting The peasant, prophet, priest, and king;

The holy men—the good and wise—Were fallen as a satisfice—
Deceived, deluded by the snare,
Of which he bids us all beware;

And points us to the blood-stais Which tells of thousands mocket Then holds forth clearly to

The tempter as it spark!

Reveals it in its color

called." at a distance, but descase, and He decides to before this whole compared comfort." It appears the who at first rebuked his earnestness now hasten to him upon his success. They class that is always anxious

pepular side.

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he was glad to obey.

50. "Casting away his gar cast aside his outer garment the not for garments now, it is sight he sires. This may be taken as a type of removal of the hindrances of kind that prevent a soul from coming to Jesus. We should cast aside the garmen of (1) self-righteousness, (2) of pride and worldliness, (3) of prejudice, (4) of effete forms and ceremonies in religious work, and (5) in some cases the garment of a worthless profession of religion penitent was ready to throw off his sinful incumbrances, we should have fewer de-lays in conversion. "Rose." "Sprang u)." (R. V.) He acted on the instant. up." (R. V.) He acted on the mstant. Many sit still and want Jesus to come to

Bartimeus had no excuses to offer;

he was glad to obey.
51. "What wilt thou." What is you request? Christ knew, but He must know it from him. The divine plan is to asl if we would receive. Christ says, "Whe wilt thou?" He is always willing. only difficulty is with us. "Lord." bon! "-R. V. This was the highes of reverence and respect he could give, the gradations being Rab, Rabbi, Rabban, Rabban, That I might receive my sight He had no trouble to ask for what ed. He did not complain for lack words, had no need of a prayer book, dured no vague expressions. A hunand used no vague expression bread, a gry child knows how to ask for bread, a blind han knows how to ask for sight. and an awakened sinner finds no difficulty

no calling aloud for salvation.

132. "Go thy way." Go now and earn a living for yourself and beg no more.

"Thy faith hath made thee whole." His fath was the medium through which the blessings of food were brought to him. It may not his earnestness, or his prayers, but his faith in Christ that was commended; and yet earnestness and prayers are also important. "And immediately." It was not necessary to wait a long time for a gradual healing, but instantly he saw. Matthew says that Jesus had compassion, and touched the eyes of the blind man. Poor, blind, ignorant and wretched though we may be, yet, when we come in deep contrition and in faith, the Lord will give us new hearts and new characters immediately, and send us on our way rejoicing. "Followed Jesus." None follow Christ blindfolded. He first, by His grace, opens men's eyes and so draws their hearts after Him. Bartimeus followed Christ as His disciple to learn of Him and to bear testimony to Him and to His power and goodness. The best evidence of spiritual illumination is a constant insensable adherance to Jasus inseparable adherence, to Christ as our Lord and Leader.

Women Make Hero of a Judge. Judge Thomas R. Purnell, of the United States Circuit Court of Appeals at Rich mond, Va., is the hero of the hour with womankind. His recent decision bankruptcy case that a woman the "head of the house" has b into immense , opularity wit He has been flooded with their number has beco They come from all p and if they continue the case had never

O Lord, w Jesus Christ and spoken of by proper evangelists, help us faith and glad appropr sage to our hearts. snge to our hearts, whose indwelling is our of the things of Christ; unto us. Make thy Word feet and a light to our pa fill our minds with songs gracious words of prom these stores of memory gi word for every trial and May we be doers of the hearers only, to the help hearers only, to the help the glory of thy grace whi deemed us and made us kings to God through Christ. Am

A Decision of Chri If the admiration an owards Jesus Christ exworld could be crystalliz 'or him, what a large nade to his follow of growing app of his chape ife, but